

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

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Price One Penny.

OBTAINING DIVINE FORGIVENESS.

THE congregation which assembled for worship in the Tabernacle, Salt Lake City, on Sunday afternoon, February 28, was addressed by

ELDER JAMES E. TALMAGE,

who said: My brethren, sisters and friends—I stand before you, as our Elders usually do, through the medium of a sudden and an unexpected call. By one of those strange transpositions which the Latter-day Saints have every opportunity of becoming well acquainted with in their assemblies of worship, I find myself taken from a seat among the audience, and placed here before you. And this practice, which prevails amongst us, has, at least, this effect: Inasmuch as the speakers have had no opportunity of specially preparing themselves with words to speak and ideas to express, they are thrown upon the sole resources that belong to the Elders, namely, a strict and perfect reliance on the power of God, and an abiding trust in His promise, that whosoever will endeavor to speak in His name shall be provided with words to say.

It is indeed an inspiring sight to see these many thousands of people assembled on this occasion for the avowed purpose of worshipping God. And on this day—the Sabbath—throughout all the lands inhabited by Christian people, this custom of assembling in places properly consecrated for worship is common. It is well for us to inquire at times into some of these common procedures of our lives, and ask ourselves questions, examining ourselves, as it were, to see if we are well acquainted with the purposes and objects of these gatherings and of such doings. What is it to worship God? Why is it that our Father, the Creator of heaven and earth, the King of kings, the Lord of lords, has advised us to meet together often and to partake of the Sacrament in remembrance of the body and blood of His Son, and to engage in the various rites and ordinances and

ceremonies of worship? He doubtless has had the welfare of His children at heart in requiring this at their hands. He knew well their spiritual natures. He, the Author of their being, understood that it is necessary, in order that they may grow, and properly develop, that they receive from time to time spiritual food; that their hearts and minds may grow and expand; that their spirits may become less worldly and more God-like in their natures. And He has held out, as a reward to urge us, slothful and indolent children as many of us are, to do that which He requires the promise that we may become more and more like unto Him, and eventually, by the cleansing power of His Spirit, become fitted to enter into His presence and to dwell with Him. I do not believe that all who enter His presence will be by that very entrance made entirely like unto Him. I cannot believe that the children become straightway invested with all the wisdom and power of the parent. Nevertheless, I know that if we are to dwell in His presence, we must to some extent learn to love the things that He loves, and to hate the things that He hates. And the more like unto Him we become, the more fitted are we for the salvation and the exaltation that have been promised unto His faithful children.

We have been told that to know the Lord our God is indeed eternal life. To understand His nature, His disposition; to know His name; to be introduced into the purity of His soul and being, and to learn to be at home in His presence, is indeed to receive the greatest blessing that He has for his children—the blessing of eternal life. But while in this mortal condition, while living in a fallen state, as we often say ourselves, invested with all the weaknesses of mortality, with the godly nature that our Father has endowed us with to a certain extent hampered and restrained by the robes of flesh, we are very apt to fall into error; we are very prone to forget our duties unto Him; it is very likely that we will commit sin, and thus displeasing Him, grieve His Spirit, which is a spirit of purity, and cause that Spirit to withdraw from us in part, leaving us more completely to ourselves, and more fully exposed to the temptations of the evil one.

None but the pure in heart can see God. None but those who have overcome can enter His presence. None but those who have learned to resist temptation, let it come to them in whatever guise it may, can ever be introduced, according to the great laws of justice, administered as they are in the mild spirit of mercy, into the presence of our heavenly Parents. But, realizing this nature of His sons and daughters; knowing that they are surrounded by the many temptations and trials incident to a mortal life; our Father has provided certain ways and means by which we may be forgiven of these sins. He does not say that every man who falls shall be forever degraded. He has not said that His anger shall be so severe and so irrevocable that any one who has ever displeased Him shall in no way be able to atone or make recompense for the evil that he has done.

It is true, there are some sins so terrible that those who commit them become, indeed, sons of perdition. They become so far removed from the influence of light and from the spirit of glory, that even the Apostle of love, John, who loved to lie with his head upon the Savior's breast, has

told us that for such it is not proper that we should pray. But these are the few. These are the ones who, by their repeated acts of wickedness, have removed themselves entirely from all opportunity of atonement and of redemption. But we believe, as a people, that the great majority of God's children will find the way open before them by which they can regain the position that they have left in His heavenly home, and that without violating the laws of justice, without mitigating or setting aside the penalties that the Lord has decreed shall be visited upon those who displease Him. And it is proper that we should ask ourselves, How may this be done, inasmuch as the best amongst is continually sinning; inasmuch as all the sons and daughters of God are at times forgetful of their royal descent, oblivious of their heavenly and divine pedigree, and act as if they think that they have been always mortal, and that they always will remain mortal, subject to all the temptations of this life and prone to all the weaknesses of this existence; instead of remembering that, as sons and daughters of the great I Am, they should learn to love the things that are godly—that, as kings and queens, they should learn to love the things that are kingly, and to hate the things that are groveling and degrading in their nature? The Lord has declared, in language that cannot be mistaken, that forgiveness for sins can be secured by sinners in certain ways, and by these certain means only. He has not said that every one who utters with his lips words of supplication; that everyone who declares with his organs of bodily speech that he is repentant, shall receive forgiveness; but only those who bring forth works meet for repentance. It is unto them that the hand of mercy shall be extended. It is unto them that the Lord will grant the priceless blessing of forgiveness.

By what means can we show unto the Lord that we are in the least worthy of that great boon? What are those works meet for repentance which the Lord seems to require at our hands as an evidence before Him of our sincerity? They may be summed up in many ways. But without seeking to sum them, if I read aright the doctrines that He has preached, the lessons that He has taught, the counsels and instructions that He has given, certain conditions are necessary in order that any one amongst us may receive forgiveness for misdeeds.

First and foremost amongst those requirements, he must be willing to forgive others who have sinned unto him. And without going further, if that be not done, if this condition be not complied with, by the words of God that have been given unto us under many varying circumstances, the boon of forgiveness will be withheld from sinners in His sight. If you doubt that, take the words of Himself, when upon the earth. While talking with His disciples on one occasion, as they were sitting at His feet, receiving instructions and asking certain questions as to the proper course of procedure under particular conditions, Peter said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus said unto him, "I say not unto thee, Until seven times; but until seventy times seven." And then, endeavoring to make clear unto His listeners His full meaning by illustration, He went further, and said:

Therefore is the kingdom of heaven likened unto a certain king, which which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant. I forgave thee all that debt, because thou desiredst me:

Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

I believe there are many lessons in these words of Christ's, as indeed are there in all Christ's words. Consider the circumstances under which these instructions were given. Until Christ came, the code commonly known as the law of Moses was observed among the Jews with more or less fidelity. And that law is oftentimes called the law of carnal commandments, inasmuch as the Lord found it necessary to give specific instructions unto His people, even as to the details of their dealings one with another. He laid down the principle, under that theocratic form of government which prevailed in the days of Moses, that if a man robbed his brother, such and such a course should be taken with him; that if a man lied about his brother, such and such things should be done unto him; that if a man did not repent of his wicked deeds, that if he gave way to drunkenness or to gluttony, or to uncleanness in person, such and such penalties, or punishment, or retribution, should be heaped upon him; those penalties having in all cases been determined upon with the view of reforming the wicked-doer. And when Christ came the Jews still lived under that law to a certain extent. One provision of the law was still in force among them—that which provided for strict and impartial retribution to be made in kind for all wrongs committed. "An eye for an eye, a tooth for a tooth," was an adage among them. If a man robbed another, he must be made to restore in kind what he had taken, many fold; and then the one from whom he had stolen had certain claims upon him. If a man murdered another, the nearest relative of the murdered man had the right to take the slayer's life, unless the latter could reach one of the cities of refuge provided for that purpose. But the Lord sought to teach another doctrine. He said on many occasions that He came to supplant some of these

provisions; and He taught unto them lessons of mercy, and gave unto them instructions that were materially different from those they were accustomed to receive from the teachers and preachers in their synagogues.

Under these conditions and circumstances, it is not at all surprising that Peter should marvel at this doctrine, and should ask of the Lord some definite limit as to the forgiveness to be meted out unto offenders. Therefore, said he unto Jesus, "How oft shall my brother sin against me, and I forgive him? till seven times?" "I know not what suggested the number seven unto him; but it came to his mind, perhaps, in remembrance of some pharisaical formula, and possibly he thought that that would be a very liberal allowance. Lord, shall I forgive my brother if he sin against me seven times? And the answer of the Great Master was, "Not seven times, Peter, but seventy times seven." A number great enough to show unto Peter that forgiveness must be infinite; that man must not set up a certain barrier beyond which he will not forgive.

[TO BE CONTINUED.]

THE RELIEF SOCIETY.

LONDON CONFERENCE.

THE Latter-day Saints assembled in their hall, 42 Penton Street, London, at 3:30 p.m., Thursday, March 17, 1892, pursuant to appointment. A large number were present to participate in the celebration of the Relief Society Jubilee.

President Ellen Bradford called the assembly to order, and the congregation sang the hymn beginning, "O'er the gloomy hills of darkness." Prayer was offered by Elder George Ellis. Singing.

President Bradford addressed the meeting on the nature of the mission assigned to the Relief Society. It was to perform a labor of love and truth for which the gentle and sympathetic nature of woman was particularly adapted. Thousands have blessed the Relief Society for the kindness they have received from its members, who have ministered unto the sick and fed them with the bread of life; thousands have been comforted and encouraged, who would probably not have been thus blessed had it not been for this organization, whose members search out, not only the poor and the needy, but the sorrowing, doubting, and tempted ones who need the sustaining hand of kindness and love. "See that ye love one another," said the Great Master; and what is more gratifying than to go out among the Lord's poor, and give a willing hand to their assistance? It may be little we can do, but if that little is acceptable to our heavenly Father it is worth doing.

Sister Jennings said it was eight years since she joined this branch of the society, and hoped that she would be able to continue a useful member. They had visited many and it did their hearts good to bless the poor. She had been well paid for any sacrifice she had made while discharging her duty, and often wished she was in the land of Zion and connected with the society there. She felt to bless the day when she joined the society;

it had made her a better woman and a better mother. The sisters in this land are but few, and can do but little, but God blesses them in doing that. They had done their best to give aid to those that needed. She prayed that God would bless all and help them to walk worthily before Him.

Sister Wallis read the reports of the society, and bore her testimony to the blessings bestowed upon those that worked in the organization.

A song was then rendered by Sister Annie Beale.

Sister Howes spoke upon woman's mission, and said she had received many blessings since she joined the Relief Society, eighteen years ago, in the Whitechapel branch. The mission of women on earth is a glorious work if they only fill it as they should. She hoped to see all the sisters in the branch with their names enrolled as members.

Elder George Ellis, President of the North London branch, said he had joy in listening to the remarks of the sisters, and testified that they were doing a good work in that portion of the Lord's vineyard.

President Samuel R. Thurman said the work of the Relief Society had demonstrated that the sisters are capable of occupying positions of influence and responsibility in the Church and kingdom of God. The society is an institution of as much importance in its place as any connected with the Church. Its duties are such as can best be performed by woman, being a work of mercy, love, and sympathy. It has been reserved for the Latter-day Saints to recognize these admirable qualities in woman to their fullest extent, and to provide for her a position in the Church wherein she can progress and develop equally with man. Every sister in a branch should be a member of the society there, if one exists, and should lend her aid and influence to the glorious work.

The congregation sang, "We are workers, earnest workers," and benediction was pronounced by Elder S. S. Newton.

After the close of the meeting a pleasant tea party was participated in by all present and the time was very enjoyably spent in that way for about two hours; then President Bradford again called the congregation to order and Elder F. Foulger offered prayer. The remainder of the evening was devoted to singing, reading, recitations, instrumental music, games and dancing. Everything connected with the Jubilee was pronounced a success, and afforded an opportunity for reviving an interest in the society which it is believed will be productive of much good.

E. J. WALKLEY.

LEEDS CONFERENCE.

THE branches of the Relief Society in the Leeds Conference are but in their infancy, the first organization effected being on the twenty-fourth day of August, 1890. Because of the good results obtained from the workings of this society, two others were subsequently organized. They have been effectual in uniting the sisters more closely in their labor of love; and the work of visiting and aiding the poor and needy, comforting the afflicted, and blessing the sick and downcast, has proven beneficial to all engaged therein. In the scattered condition of the people there have

been many inconveniences to contend with; the number of members is also small, and their field of operations is consequently limited.

According to the instructions given in the "Letter of Greeting" from the Presidency of the Relief Society in Zion, the necessary steps were taken by the branches in this conference to appropriately celebrate the society's Jubilee. In the forenoon of March 17 each branch met at the usual place of assembling, where services were conducted. Reports were read, and a brief sketch of the history and workings of the society given. The missionaries in the conference attended on the occasion.

In the evening tea parties were arranged according to the convenience of the people, and with short speeches, songs, hymns, recitations and other amusements, a most enjoyable time was experienced. A spirit of love and peace and union prevailed; and when the hour for dismissal came, the people dispersed with a feeling that the Relief Society Jubilee was an occasion long to be remembered for its blessings.

J. B. BEAN.

FACTS AND EVENTS.

The tug-boat *Heinrich* was steaming up the Rhine, near Duisburg, on March 18, when the boiler exploded, killing six men.

A three-storied house in course of construction at St. Petersburg, Russia, collapsed on March 17, killing thirteen workmen.

During the first ten days in March, 230 deaths occurred from typhus fever at the town of Villaleardo, Mexico. The disease continues to spread.

The English colliers decided to resume work on March 21, but commencing on April 11 they will work five days a week, having every Monday as "play-day."

Mrs. Weston, her three daughters and a servant girl were burned to death on March 18, at London. Their dwelling house took fire about 4 a.m., and escape was rendered impossible.

On March 18, floods did immense damage in the province of Seville, Spain. At Villaverde 108 houses were swept away, but there was only one fatality, a child being crushed by a falling building.

By the carelessness of an Italian army officer in handling some explosive materials in a dwelling house at Suva, Italy, on March 18, an explosion occurred, resulting in the death of a family of ten persons.

The Canadian Pacific Railway is to build a new line through the Rocky Mountains, 100 miles south of the present main line, and close to the United States boundary. The increase in the traffic overland for Japan and China is regarded as making the new road a necessity.

At Bideford, England, on March 18, the ceiling of a school room fell in while school was in session. When the crackling noise above was heard, the children climbed under the seats, which afforded such protection to their little bodies from the falling debris that none were killed, though several were badly out and bruised.

The kind of rule which Russia gives its provinces is well illustrated in the following incident which occurred at Warsaw, Russian Poland, on March 16: General Gourko, governor of the province, was in conference with several of his officers, when an inquiry was made as to how Warsaw should be provided with provisions in case of war. Gourko remarked that the civilians might die miserably. General Kosmin suggested that to consign the people to starvation might cause them to become dangerous to the army, when Gourko exclaimed, "I will level fifty cannon at Warsaw, and then they will die quietly enough!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 28, 1892.

PUT AWAY CHILDISH THINGS.

THE Apostle Paul wrote to the Corinthians: "When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." By this reference to himself, he sought to impress the Saints at Corinth with the necessity of efforts on their part to progress toward perfection in their sacred calling as members of the Church of Christ. In following the revelations of the Divine Master, the Apostle had realized that it was his duty to "put away childish things," and assume the responsibility of a more advanced position than that which he occupied before he had espoused the cause of the crucified Nazarene. He had obtained more light—had become a man in comparison with his former situation; therefore it was his duty to act in manhood's estate, and leave the things of childhood to their proper sphere. Those to whom his epistle was written had also received the Gospel, and a like duty devolved on them; this the Apostle urged them to perform.

A similar responsibility rests upon those who, in this dispensation, have taken upon them the calling of Saints. In the first principles of the Gospel, through obedience to which they became members of the Church, they have a safe foundation; and leaving this where God has established it, they should make use of it by building thereon, thus advancing to perfection. The Lord has opened the door to salvation. He performs His part in the great plan, but does not infringe on the rights of men by depriving them of their share of the work and consequently of the reward. He is the way, the life, and the light, and leads to the heavenly kingdom; all who desire to enter there must follow Him. He does not propose to drag people in, but promises that if they will walk in the path He has designated, He will guide and protect them. Those who have united themselves with the Church have entered upon the right path. But a mere beginning is not sufficient; it is necessary to continue in well doing. He who starts upon a race and ceases his efforts ere it is half run need never expect to win the prize; that comes only to the one who endures to the end.

The Savior taught the necessity of Saints pressing forward on a higher

plane than those who were not members of the Church, when He commanded His disciples: "Seek ye first the kingdom of God and His righteousness." They were not to be like those who had not believed on Him; nor were they to assume a position of inactivity respecting that which seemed to them most desirable, but were to devote their energies to its attainment. He did not inform them they had nothing to do—that He would do it all; on the contrary, He set them a work which called for an exhibition of their faith in Him. They, like the rest of mankind, were in a situation which required that a measure of their attention be devoted to earthly things. But they hoped and prayed for something better than they had; they wanted more than the world could give them; they longed for the riches of eternity—for the blessings of the kingdom of God—and had accepted the Gospel as a means to that end. Therefore the Savior informed them how they might obtain the desire of their hearts. They were to give it their foremost consideration; and if they really preferred the blessings of His Father's kingdom above the things of earth, the former would naturally be uppermost in their thoughts, and receive their first attention.

But He did not forget the necessities of this life. In seeking the kingdom of God and His righteousness they were not to abandon food and raiment and those things of earth which were essential to their well-being. "Your heavenly Father knoweth that ye have need of all these things," said He; only they were not to be made the chief object in life, as they were by those who had not received the Gospel; for if they were, there would have been a reversal of the proper order, thus preventing the development of that faith which was necessary to lay hold on the things of eternal life. The Lord desired His people to enjoy the blessings of heaven and earth, and indicated to them the way in which they might do so. If they had sought first the things of earth, the kingdom could not have been added to them, for it was above that which was earthly, and the lesser could not control the greater; but by observing the command which He gave they could procure all that would be for their benefit, both in time and eternity: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you;" and when they were added it was appropriate that they should receive that measure of attention which would make them available for any proper use.

How many are there of those numbered among the Saints to-day who realize the position they occupy with regard to this principle? There is no need for each to look at his neighbor, but rather to examine himself for the ascertainment of his own condition. The blessings of the kingdom can be secured only by partaking of the righteousness of God—by conforming to His laws. Yet how many there are who bestow more thought on what they eat and drink than on the kingdom; or who give greater heed to the fashion of their raiment than to the righteousness of God. Their attitude suggests that, while they may understand the true principle in theory, their practice shows lamentable thoughtlessness or woful lack of confidence in the Lord's promises.

The position of a Saint differs from that of one who has not obeyed the

Gospel to as great an extent as the position of an adult differs from that of a child. It would be unbecoming, to say the least, for a grown-up person to persist in following childish ways; certainly such person could not thus gain the respect and confidence of his fellows. It is none the less unbecoming and unprofitable for one who has received the calling of a Saint to continue in the ways of the world. To require those who become members of the Church to cease the folly of making worldly interests paramount to all others is as natural and necessary as it is to expect those who arrive at years of maturity to put away childish things, for the reason that they are not in harmony with the changed conditions. The appropriate rule of life for the people of God is to seek first His kingdom and His righteousness. Those who do not observe it have ample opportunity to bring forth fruits meet for repentance; those who do honor it by their lives are faithful witnesses that all necessary blessings are bestowed upon them in due time and season.

J. H. A.

THE eighty-fifth anniversary of the birth of President Wilford Woodruff was celebrated on Tuesday evening, March 1, by a party of many of his most intimate friends and fellow laborers, who assembled at his new residence in Farmers Ward, a suburb of Salt Lake City. Among the number in attendance were President Joseph F. Smith, Apostles Lorenzo Snow, F. D. Richards, F. M. Lyman, H. J. Grant, J. W. Taylor, M. W. Merrill, A. H. Lund, and A. H. Cannon, Bishops W. B. Preston, R. T. Burton, and J. R. Winder, and Presidents A. M. Cannon and A. O. Smoot; most of whom were accompanied by their wives. President Woodruff's new dwelling—an unpretentious but comfortable building—was dedicated, the prayer being offered by President Joseph F. Smith. An excellent collation was partaken of, and the evening passed with brief speeches, instrumental music, etc., when the company dispersed with the best wishes for the honored and venerable host, in which all the Latter-day Saints heartily join. President Woodruff was born in Farmington, Hartford County, Connecticut, U.S.A., March 1, 1807, and joined the Church of Jesus Christ of Latter-day Saints December 31, 1833. He was ordained one of the Council of the Twelve Apostles April 26, 1839, becoming its President in October, 1880; he succeeded to the Presidency of the Church at the April Conference of 1889, being the fourth to hold the position since the Church organization on April 6, 1830. In its issue of March 2, the *Deseret News* says of him: "President Woodruff has figured in all the important movements of the Church. He was a member of Zion's Camp. He helped to open the work in Great Britain, where he baptized hundreds of converts. He has traveled many thousands of miles by land and sea, on foot and by boat and rail, and has been a great and successful missionary. He was one of the first Pioneers to enter this valley. He has ministered to the people in the various settlements through this and surrounding Territories. He has done a mighty work in the administration of ordinances for the living and the dead in the Temples that have been reared by the Saints. He has been a historian, a legislator, a farmer, a fruit-raiser, an expert fisher and hunter, and a remarkable man in many ways. His in-

tegrity is unimpeached. He is in full possession of his bodily and mental powers, and is wonderfully preserved as a witness for God and the truth of the latter-day dispensation. His testimony is keen and powerful, his capacity for Church business surprising, and his indefatigable perseverance marvelous for one of his age. He has the love and confidence of his people everywhere, and we join them in wishing him as long and as useful a life as he desires, and a full fruition of all his hopes and anticipations. God bless him and his forever."

WASHAKIE is the name of a village situated near the northern boundary of Utah, the inhabitants consisting of Shoshone Indians who are members of the Church. As a ward, it includes fifty-two families, the number of members being 260; all of the residents, except the Bishop's family, are Indians. The Bishop is Moroni Ward, who has filled the office for the past thirteen years. There are among the Indians at Washakie, one Seventy, twenty-eight Elders, a quorum of Deacons, a Mutual Improvement Association, Relief Society, Sunday School and district school. The latter is assisted by the government, which allows \$10 annually for each Indian pupil between the ages of five and twenty-one years. The people own their own dwellings and farms, comprising about 1500 acres in all. The Sunday School has an enrollment of seventy-five pupils, with an average attendance of fifty-five, all the officers and teachers being Indians, except the Bishop, who teaches the Book of Mormon class. The late superintendent, Moroni Zundel, an Indian, died on February 8, and was succeeded by Ammon Bugibee, also a Shoshone. All reciting and concert reading is in the English language. The president of the Mutual Improvement Association is Yegah Timbynbo, a son of the old chief Saguitch, who fought General Connor at Battle Creek, Idaho, nearly thirty years ago. The advance made by the Indians at Washakie since they became members of the Church has been remarkable. From being wild, untutored savages, they have come to be a well-ordered and organized community, adopting permanently civilized ways of living. Under the influence of the Gospel they have developed into active, earnest laborers for the spread of truth.

DISPATCHES of March 22 indicate a feeling of intense anxiety in Austrian and German circles, owing to the recent massing of Russian troops on the frontier. A special council, lasting five hours, was held in St. Petersburg recently, at which it was decided that, in the event of war with Germany and Austria, the Russian General Gourko, now at Warsaw, in Polish Russia, should assume the offensive, while General Schouvaloff was given command of the army corps which should attend to the country's defense. News from Warsaw says that the troops at the Russian frontier station of Kalish have received orders to sharpen their sabres, look well to their cartridges and dynamite bombs, and to keep the batteries of their electrical apparatus charged, so that within thirty minutes of the word of command they might be on German territory and commence the work of destroying the communications. While Russia is thus aggressively active, Germany

and Austria are equally as vigilant in watching and preparing for the conflict which they feel certain will not long be delayed. The rumors of war in Europe fill the air, while its realities are almost momentarily liable to burst upon the nations.

THE General Conference will convene at the Tabernacle, Salt Lake City, commencing at 10 a.m., on Sunday, April 3. The First Presidency of the Church have announced that the laying of the capstone of the Temple at Salt Lake City will take place, with appropriate ceremonies, at noon on Wednesday, April 6.

RELEASES AND APPOINTMENTS.—Elder Joseph C. Sharp is honorably released from his labors as Traveling Elder in the Scottish Conference, to return home.

Elder Samuel R. Thurman is honorably released from his labors as President of the London Conference, to return home.

Elder George Osmond is released from his labors as President of the Scottish Conference, and is appointed to preside over the London Conference.

Elder John Moore is released from his labors as Traveling Elder in the Nottingham Conference, and is appointed to preside over the Scottish Conference.

WELSH CONFERENCE NOTICE.—On Sunday, May 1, 1892, conference will be held at 188 Cathays Terrace, Cathays, Cardiff, Wales. Meetings will commence at 11 a.m. and 3 and 6:30 p.m.

REMINISCENCES OF THE PLAINS.

[CONTINUED FROM PAGE 179.]

THE morning of our departure arrived, and all was activity. The noisy rattle of ox yokes and chains, the irritability of awkward drivers with balky teams, the halloing of men and the bustling of all in the camp created a babel that would have been distracting to some sensitive ears, but we were so desirous of getting started that all else was forgotten in the eagerness to effect this object. Occasionally the stampede of a yoke of unruly steers or the breaking of a wagon tongue would cause a ripple of excitement, but this was soon allayed on the animals being overtaken and brought in and the break being safely repaired. Ere the bright orb of day had traversed half the distance to the zenith, our seventy wagons were formed in line and the long caravan moved steadily toward the glorious west. Crowds of strangers assembled to witness the breaking up of our camp, many of them experienced in travel on the western prairies; but there was one thing that was specially marvellous in their view: amid all the toil, and hurry, and vexation, not an oath was heard from a member of our company. The voice of complaining was silent—it had no place there. Over the countenance of stolid Dane and sturdy Englishman alike flitted a smile of contentment, for in their hearts they realized that they were responding to the call of the God of Israel to gather with His people;

it was the moving of Saints, patient and cheerful in the midst of difficulties, toward the mecca of their earthly ambition—"the mountain of the Lord's house."

In marching order there came first the lighter vehicles, guarded by twelve well-equipped riflemen; next was a guard of six men with muskets and fixed bayonets, followed by the train of ox-teams. Guards marched at stated intervals on either side of the heavy wagons, and a squad of six armed men brought up the rear; the special duty of the latter being to prevent the loitering behind of pedestrians and to render the other guards assistance at whatever point the necessity for it might arise. Toward the close of each day's journey horsemen were sent forward to select a camping place, always having in view the advice of the late President George A. Smith, to "camp as far away from the brush as possible." On some occasions, however, the topography of the country was such that this distance was not very great, and then the circumstances necessitated a thorough exploration of the neighborhood, for ambushed foes, and the posting of stronger guards to repel the attacks of savages or beasts. This was the general order of marching and watching as each successive day and night rolled around.

Three days passed pleasantly by without incident to mar the peace or comfort of the company; but on the third evening a discovery was made which stirred the nerves of the boldest. The night guards came upon fresh Indian signs, and an examination disclosed beyond doubt the fact that we were being followed by a band of savage warriors. The fact that not one of them had shown himself in sight of the train made it certain that they were bent on mischief. This information filled us with anxiety for the safety of our animals, the loss of any considerable portion of which would entail much suffering, especially upon the women and children, while to be deprived of them all was a catastrophe too awful to contemplate. We had no fear of the camp itself being attacked, but the efforts of the red men would be toward gaining possession of our horses and cattle. The savages considered it a duty to rob white men, whom they looked upon as their natural enemies; we were in the midst of the wild tribes of the plains, and when we realized that an attack upon us was designed, it may be regarded as a certainty that our faculties were on the alert.

That night all was quiet, and we moved on in the morning; but we had not many days to wait. One evening we pitched camp at a sharp bend in the Platte River. The stream here formed almost a loop, and the strip of land thus enclosed contained several hundred acres, on which was a luxuriant growth of grass. The three sides of this point of land washed by the river were protected by quicksands which were dangerous for man or beast to attempt to cross; and the fourth, or land side did not exceed a hundred yards in length. We chose this place for our animals, as we believed we could better protect them, by the aid of the natural defenses, from the assault which we felt was imminent.

It was currently reported that this was the place where, the year previous, a "Mormon" freighter had lost the mules of his train. Indians

surprised the guard, who were so suddenly attacked that they offered no resistance, and the savages stampeded the animals, safely escaping with them to the hills. We did not propose to be thus overcome, so as a precautionary measure the night guard was doubled. The usual orders were given, i.e., not to fire unless necessity compelled, and if it came to that to make sure work of it. Everything was undisturbed during the dark hours, but just as the grey dawn began to chase the shadows, the quick eye of the guard discovered along the horizon six dark figures, which were rapidly approaching. It was soon ascertained that they were Indians, driving furiously, yet almost noiselessly, over the prairie toward the opening in the loop.

Travelers on the plains are familiar with the spirit which seems to seize animals in that wild region of country. Frequently some slight incident, such as the howl of a wolf, the running of a loose horse with a saddle, or a shot from a revolver, will be sufficient to stampede a whole train; and under such circumstances, when a stampede is once begun, all the men in the train would be as powerless to cope with the frightened horses and cattle as would a babe in the claws of an infuriated tiger. Even the oldest ox, which has to be goaded to travel a mile and a half per hour, seems to put his tail straight into the air and bellow louder and run faster than any domestic animal known. When this can be accomplished by a comparatively insignificant occurrence, it may be safely set down that no horse or ox which is not so firmly held that it cannot move will face a painted, yelling Indian, swinging a buffalo robe.

On came the dark horsemen, evidently anticipating an easy victory; and even those of the camp who had been aroused felt an undefinable dread. When the intruders reached a point about fifty yards from the line of pickets, the guards sprang to their feet from the grass which had hidden them, and leveled their guns direct at the advancing Indians. Not a sound had been made which could be heard a score of yards, but the dusky warriors realized that they were over-matched. Instantly they threw their horses back upon their haunches, buffalo robes, blankets and lariats dropped to the ground, and with a terrific yell, which when once heard under such conditions is never effaced from memory, the savages wheeled their ponies and rode for life; nor did they stop kicking and beating their horses until they deemed themselves well out of rifle range, which to a frightened Indian means a long distance. Thus was this serious danger averted, and by an early start we departed from the scene.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

A vein of good coal has been discovered at Glendale, Kane County.

The residence of James Embling, at Wilson's Lane, two miles north of Ogden, was destroyed by fire on the night of February 20, while the family were attending a social party.

A miner named Leander Coulson was killed in the drain tunnel of the Ontario mine at Park City, on March 1, by a large rock falling on him.

At the Wellsville municipal election on March 7, the entire democratic ticket was, elected by forty majority. E. A. Owen is the new mayor.

The Denver Gas Company has purchased a thousand acres of land in Salt Lake County and a large tract at Ogden, for the purpose of securing natural gas wells.

Herbert Bate, a resident of American Fork, died suddenly on February 27. His wife was buried three days previously. They leave seven children, the youngest but two weeks old.

It is claimed that extensive nitrate deposits have been found in Millard County, at the southern end of the great American desert, which passes through several counties in western Utah.

Charles Lelman, of Payson, was riding on a load of gravel, on March 5, with his eight year old son, when the child fell under the wheels, which passed over his thigh, crushing it badly, and endangering the boy's life.

Bishop William A. Taylor, of Farr-West, Weber County, died on March 6. He was one of the early settlers of the Territory, and had been a faithful Latter-day Saint, and an efficient laborer for the welfare of the people, by whom he was greatly beloved.

A shooting affray took place at Ogden on March 6, between two deputy United States marshals, J. B. McLellan and Henry Whetstone. McLellan received one shot, which shattered his spine, the wound being fatal. Whetstone was arrested. Both men had been drinking liquor.

The municipal election in Logan on March 7 resulted in a victory for the republicans, who had a majority of seventy-seven votes on the general officers, and carried four out of five municipal wards. The new general officers are: James Quayle, mayor; Adolf Anderson, recorder; Joseph C. Knowles, marshal; John F. Squires, assessor and collector; W. R. Stover, treasurer. The only democratic members of the city council are A. G. Barber and John E. Carlisle.

The Salt Lake equitable co-operative store was damaged by fire on the night of February 29, to the extent of \$2500; and two nights later another fire broke out in the adjoining premises. At the latter place a tame bear was in danger of being burned when a policeman cut the strap by which he was bound. Bruin immediately attacked his rescuer, seizing his trousers and partially disrobing him. The officer succeeded in breaking away and took to flight, while others managed to get the bear into safe custody.

A bill passed by the Utah legislature, appropriating \$50,000 for a display at the World's Fair at Chicago, was disapproved by the governor on March 10, and consequently no appropriation will be made. The cause of the disagreement between the governor and the legislators was that the former had appointed P. H. Lannan and F. J. Keisel, two rabid anti-"Mormons," as commissioners; the legislators did not approve of the appointment of these persons to spend the money, a large portion of which was to be paid by the people whom they were antagonizing, and suggested others. The governor refused to consent to this arrangement, and the whole matter fell through so far as the Territory is concerned.

A banquet was tendered to Dr. Karl G. Maeser, general superintendent of Church schools, at the Templeton Hotel, Salt Lake City, on March 3, at which there was present a large number of guests, including Presidents Wilford Woodruff and Joseph F. Smith, Apostles Lorenzo Snow, Franklin D. Richards and Anthon H. Lund, Dr. J. E. Talmage, Sister Zina D. H. Young and many others who have taken a deep interest in educational matters in Utah. A bounteous repast was partaken of, and a testimonial was presented by the Church board of education to Dr. Maeser, as an expression of esteem for his efficient and indefatigable services on behalf of the youth of Israel. Brief addresses, warmly eulogistic of Brother Maeser's career, were made by Presidents Woodruff and Smith, Apostles Lorenzo Snow and Franklin D. Richards, and Dr. James E. Talmage.